ECIAL J.C.C. CENTRE ISSUE . . . . .

PM OPENS CENTRE SUNDAY

IN COMMEMORATION

on This Cultural Centre We Bestow All Our Consideration For The Issei, Whose Pioneer ife In Canada Is Acknowledged In This Embracement, And Therefrom The Inspiration To The Nisei And Following Generations To Seek Enrichment Through Their Cultural Heritage, That They May Share The Benefits Of This Interest With All Canadians."

Declared officially open by the Rt. Hon. Lester B. Pearson, Prime Minister of Canada, June 7th, 1964

THE NEW CANADIAN

An Independent Organ for Canadians of Japanese Origin

XVIII—No. 45 SATURDAY, JUNE 6, 1964 Toronto, Ont.

By K. C. TSUMURA

NTO. — . . . And it came to pass, that e Issei had finished their labor, they de- eaving their sons a great heritage — their ble spirit.

Sunday, the 7th of June, 1964, when Prime Lester B. Pearson officially opens the e Canadian Cultural Centre by unveiling e dedicating this building to the Issei, he so for many who will not be attending.

are the ones that some of us called an" and "Oji-san" who today lie under n tombstones in neglected country church yards. They are the men and women who stood in open summer fields — their perspiring skins wrinkled and sun-brown, their faded clothing patched and baggy — watching wisps of parched dust powdering the sweet, red globes hanging heavy on the strawberry plants.

These are the ones that some of us called "Oba-san" and "Oji-san" who now only live in faded yellow photographs in old family albums. They are the men and women who stood in soiled aprons behind the counters in tiny cigarette stores selling penny candies from tall glass jars.

These are the ones that some of us simply called, "Ojee!" ("Hey!") whose voices can still be heard above the waves on rainy nights all along the coast. They are the men who stood in bucking sterns pulling in heavy linen, salmon nets above the steady flatusing "poom poom" of a 2-cylinder Easthope motor.

And these are the ones whose

(Continued on page 8)

Our Cultural Centre

AYMOND MORIYAMA
ect of J.C. Culture Centre)

ieve that great architec- not a product of the ar- sts. his ability and ve- tness are complemented realistic and philosophic th of the client. It is a e crystallization of a well-balanced marriage — of mutual respect, understanding and trust. It integrates the client's general and specific intent with nature and the arts of man to elevate not only the client, but all others in contact with it, above the level of neutral existence.

On the Centre, our office had such a client in the several Boards of Directors, representing the community. During the last six years, I grew to admire and respect them all. The all-night sessions and the long hours of discussions on the pros and cons of the Centre, the concept and the framework of reference, during the early days, and in the ensuing years, the problems of finances, site selection, refinement of physical requirements, fund raising, and programme studies, only enriched the Board with dedication, enthusiasm and belief.

No doubt petty discussions have taken place. All projects without precedence have this factor. One must feel and feel strongly about everything, even irrelevant details. Conflict of individuals is inevitable; so is compromise. It is said that a camel was designed by a committee, with over-emphasis on details and unrelated details, details based on whims, without an overriding aim.

Initially my main purpose was to have my feet planted firmly on the ground of finances and feasibility, and have my head in the sky, listening to but mind

TRES WEST BALCONY

isei Look At Centre

FRED

Goodwill Messages

By SAM HAGINO
(President J.C.C. Centre Bd. of Directors)

The presence of The Rt. Hon. Lester B. Pearson, representatives from all levels of government, and the many dignitaries marks the highlight of our official opening ceremony this Sunday evening. We deem it a great honour to have them join us, the founding members of the Japanese Canadian Cultural Centre, in celebrating this auspicious occasion.

On behalf of the past and present members of the Board of Directors and, particularly the many hundreds of committee members, I extend my sincere appreciation to the entire community for their

(Continued on Page seven)

* * *

By GEORGE IMAI
(President Toronto JCCA)

A dream has come true! Our parents have gone through hardships, trials and tribulations. Finally today, they have a monument to their fortitude and patience — the Japanese Canadian Cultural Centre.

The Centre is a reality today, a reality for the Issei's to perpetuate their cultural inheritance for future generations and for the future of their adopted country. This adopted country of theirs is young, vital and energetic. And to children who were born here, we must make them proud of their faith in this country.

The Centre must be our acknowledgement of the faith of our parents. We must not let them down. The dream is now ours. Let us leave an indelible mark on our country for our children and their children.

The Centre is to be officially opened this Sunday, June 7th, 1964, a climax to a concerted effort by the Japanese Canadians. But let us not think of this as "the" climax, instead, a beginning to a greater climax yet to come.

* * *

By EDWARD R. IDE
(President National JCCA)

Does the year 1942 have any significance to you? To a great many of us it brings back memories of the evacuation, the days when our hearts were filled with fear, bitterness and sadness. Indeed, the the future outlook for the Japanese Canadians was a very challenging one. This wholesale uprooting, the breaking up of families, and above all, being deprived of our citizenship rights, certainly does not present a bright picture in the annals of Canadian history.

However, since then, twenty-two years have passed and although the memories of those days will not be completely and easily erased from our minds, today the Japanese Canadians, with courage and faith, have rebuilt a new life as citizens of this nation.

June 7th, 1964 will be a day which will be remembered by many, especially by the Japanese Canadians of Toronto and the surrounding area. This day will mark the official opening of the J.C. Cultural Centre in Toronto, a milestone in the history of the Japanese Canadians.

For this very auspicious occassion, through the efforts of many past and present members of the Board of Directors of the Cultural

(Continued on Page Seven)

Opening Program

TORONTO. — Here is the Official Opening Program of the Japanese Canadian Cultural Centre which begins at 7 p.m. tomorrow:

1. The singing of O Canada.
2. Invocation by the Rev. Minoru Takada.
3. Address by the President of the J.C. Cultural Centre's Board of Directors, Mr. Sam Hagino.
4. Address by the Ambassador of Japan, His Excellency, Nobuhiko Ushiba.
5. Introduction of the Guest of Honor by Mr George Tanaka, Vice-President of the Centre Board of Directors.
6. Address and unveiling of the plaque by Right Hon. Lester B. Pearson, Prime Minister of Canada.
7. Presentation of a painting done by Nisei artist, Mr. Kazuo Nakamura by Miss Susan Kobayashi.
8. The Singing of God Save The King.

Director Kunio Hidaka will act as master of ceremonies.

The Future Role Of The J.C. Cultural Centre

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Martial Arts Take Shape At Cent

By K. C. TSUMURA

TORONTO. — The guttural kiai of a judoka using a fast "uchimata" throw and the resounding slap on the tatami of his opponent's ukemi, or the high-pitched splintering of the Kendoka's shinai blocking a leaping, skirt-billowing "men!" to the mask, or the deep exhalation and the dynamic-tension-quivering of the karateka moving gracefully through "Ni-sei She Sho" kata — these are just some of the sights and sounds of one of the major activities destined at the J.C. Cultural Centre: The Japanese martial arts.

All martial arts are to be taught here with what the President of the Bd. of Director's, Mr. Sam Hagino hopes "the least amount of conflict and competition to the many other J.C. clubs in Toronto."

It is hoped that all Japanese Canadian martial art men will feel free to voice and exchange opinions for the betterment of these activities here. It is everyone's Centre and all proceeds derived go into the Centre funds.

Also, it is hoped that the older, retired martial art men will offer their co-operation in giving lectures on the various techniques, philosophies, attitudes and spirit behind all Japanese martial arts. Everyone is needed.

KARATE

Karate — "the art of empty hand combat" — is already in progress at the Centre, having been started by the Nisei Karate Club, under the supervision of Mr. Mas Tsuruoka — "Father of Canadian Karate" — and guided by club President Mr. Tom Saito and Vice-President Mr. Sam Hayashi. This club is an affiliate of the National Karate Association.

The dojo is now complete with new tatami from Japan and will soon be equipped with mirrors. The club now has over 30 members.

Although Chief Instructor, Mr. Mas Tsuruoka has his own club to run at National Karate Association headquarters, 1499 Queen Street West in Toronto, he sacrifices his valuable time without remuneration to travel from his home across town for regular teaching sessions.

Karate at the Centre takes place on Tuesday and Thursday evenings beginning 8:00 p.m. and on Saturday afternoons starting at 2:00 p.m. All members must first join the annual J.C. Cultural Centre Membership Role for $8.00 per single person and $15.00 for family.

JUDO & KENDO

Officials at the Centre report that nothing definate has decided yet on either Judo Kendo. However, plans wi organized to get these (tr) started.

Officials further report many well-known experts martial arts from Japan elsewhere are to be invited periodically to demonstrate teach.

The Centre also hopes that willing Nisei martial art men give of their time.

May all Japanese Canad experienced in the samurai co-operate to make the J.C. tural Centre a success.

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Yamada

日本と通商擴大

サ州新内閣の主要懸案の一つ

【レジャイナ】ウ市の岡崎領事夫妻はカルガリーにおける講演を終え、歸途當地の日系代表の出迎えをうけて二十六日正午到着、サスカチユワン・ホテルにおける領事主催のランチョンにのぞんだ。これにはサ州新閣僚と共に州副總督、前閣僚、モンゴメリー英國通商官ら多數が參加したが、サッチヤー新首相は初閣議の都合でピンダー產業經濟開發相が代理として出席した。岡崎領事は席上『日本はカナダ十州中、サ州から最も多額の產品を購入しているので、この際バス、發電機、タービン、鋼管などを日本から購入して貰いたく、新政府も舊政府と同様、日本に對して往復貿易ということを眞剣に考えてもらいたい』と述べたのに對し、ピンター產業相は『新政府は舊政府と同様に、その主要懸案の中に日本との通商擴大を折角考慮中で、その点はご心配はいらぬ』と答えた。なおこのランチョンには舊内閣時代の經濟企畫協議會の企畫局長で最近辭任し近くオタワに榮轉するトーマス生山、内閣財務省予算局長若林氏、產業天然資源課長玉置氏らのほか市協の北川代表夫妻らも加わった。

開教使増員

ト市佛教會で

ト市佛教會では本年の總會決定にもとずく開教使増員について會合を重ねてきたが、いよいよ増員一名が本極りとなり、その旨花山總長に人選方を一任することになった。なお來ら十月ト市佛教會創立二十年を迎るに當り、その慶讃法要と祝賀會を催すことになり、初代開教使辻顯隆師を招くことになっている。

田村總領事歸國

モントリオール總領事田村幸久氏は六月一日付で歸朝命令をうけた。また在カナダ大使館一等書記官多賀谷吉夫氏は一日付運輸省出向の辭令をうけた。

めでたく士官學校卒業

二瓶徹と高木フレッド兩氏

ピーシー州ホープの二瓶熊治氏夫妻（元オーシャンフオルス）長男徹氏（二三）は今回キングストンの士官學校（機械技師科）を卒業、ウイニペッグ駐屯のカナダ空[illegible]九兩日にわたり行われた長男の卒業式に列するため東行し、今週はトロントその他の親友と交歓した。尚、士官學校卒業生の中にはピー州リッチモンドの高木フ[illegible]

人事消息

■死亡

▲ト市の吉本勘市氏（八二、廣島縣）は五月二十二日自宅で死去、二十五日佛教會で石浦開教使により告別式を執行、マウント・プレザント墓地に埋葬した。

▲トロントの兒玉マサさんは五月二十六日自宅で心臓マヒのため死去。二十七日レネット葬儀社で通夜、二十七日佛教會で石浦開教使司式で告別式を行い、翌日火葬に付した。

五ページの續き

平和使節團中の二人の同じ日だったので、有志で歡迎夕食を共にしましたが、そのたびに理事の人達が送り迎えから見物案内、食事の世話と縁の下の力持ちをやって居られて大變だったと同情させられます。

會館も段々有名になり、色んな方面から利用され出し、運營もスムーズに行くよう祈ってはいますが、オフィスでは何といっても日系人に優先權を與えたい氣持でおられるので、できるだけ早く何月何日使用したいと申しこみをしてほしいそうだと聞いています。

この間、日本生花界の大御所草月流家元勅使河原氏がみえた時でも、こうした立派なホールがあってこその催しができたので、先生も立派だととてもほめておられました。

如月クラブでは大きなダンス會の時はいつもホールを探しに毎年數日がかりで大變なタイムを費し、社交部[illegible]

なところにもあったと思います。會館が遠いとか不便だとかよく聞くことですが自動車のない人もバスでドンミルスで降りて、そこからピックアップして貰うようにすればわけなく、今に皆なれてくると思います。ゴーストタウンからトロントに來た時、三宅ドクターの時に居られたセントクレアが何と遠い所だったであろう。二度と來られませんといったことがありましたが、今はもう中心より南位になりました。梅月さんを送って行って、何とこんな遠い所から毎日通勤されるのかと驚いたのでしたが、今ではそこから又北に東に日系人が移ってエグリントンが中心になり、會館も便利な所になると思います。

會館の近くにも色んな立派な建物が次々と建築中で道幅も廣く會館まで續いていますが、今にバス完通の日も近いと考えられます。とにかく長い間、欲しい、必要だとさけばれていた日系文化會館の出現したことをお互いに喜ばねばなりません。協力して護り育てることは日系人の責任ではないでしょうか。大いに利用しましょう。集會、結婚披露も金婚式もここでやりましょう。そうしてこそ意義があると信じます。三世の時代には建増しが必要になるかもしれません。養老院でも出來、日本庭園でも出來たら日系人の天國ともなり、社交場として榮える事だろうと期待してやまない

●連載中の小説『幸福な家族』および『ニューギニア高地人』はセンター記事特集のため休載いたします。

住所知りたし

滋賀縣人田中昇太郎の住所知りたし。本人（又は知人）が左記に至急知らすようお願いします。

Mr. H. Mori,
133 Glen Shephard Drive,
Scarboro, Ont.

母 **マサ**儀、五月二十六日自宅で心臓マヒのため急死致しました事を生前厚知の皆様に謹告致します。追って二十七日レネット葬儀社で通夜を營み二十七日ト市佛教會で石浦開教使司式で告別式を執行翌日火葬に付しました節はご多忙中態々ご會葬下され且又多大のご同情に預り有難く深くお禮申上げます。なお遺族はトロント佛教會とその付屬各團体並に石浦開教使、青柳會、壽会、ウイニペッグの西村開教使、晩市の生田開教使及びドクター坂本の方々に深甚なる謝意を茲に表明いたします。

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後世への贈り物

トロント日系文化會館は日系人一世が子孫に殘す尊い遺産となるものであり、その中に活動する一世パイオニア精神によつて勵まされた二世および後世が日本文化の傳統を豊かにカナダの生活に引繼ぎ、これをカナダ人と共にわかち合うことによつて、カナダの文化に寄與せんとするものである。

（ピアソン首相により除幕される日系文化會館の記念盤文日本語譯）

一世の功績も

亀岡徳衛

エー『日曜には日系文化會館の開館式が行われるがお互い嬉しいことだ。處で君は會館建設の發議者であり、繼續的にこの運動をして來たとのことであるが、良く辛棒したものだ。まさに表彰ものだ。とにかくおめでとう』

ピー『有難う。表彰なんてものは會長とか委員長といつた表面に立つて働いたものにされるもので、僕のような縁の下の力持的なものはどうでもよいのだ。しかし感慨無量というところだ。十六年前に三井、庄司両君が會館設置の必要を主張したが、當時これを問題にする者もなく、立消えとなつていた。トロント市協一世部が出來て間もなく會館建設案を提議して贊同を得て發足したのである。市協、研究、準備、設置、實行等の委員會、理事會と數數の機構を經て今日まで繼續的にこの運動に取組んで[illegible]思う。それだけに會館の完成は誰よりも嬉しい、自から誇りとしているのだ』

シー『結局、會館設置は一世では何も出來なかつたのだ』

ピー『それは多くの人からいわれることだ。しかし一世のたゆまざる努力がなかつたら決して今日の喜びはあり得なかつたと思う。會館完成の基礎をつくつた一世の功績は軽視することは出來ぬ』

エー『有力者で會館建設に反對したのがあつたね』

ピー『一部の反對があつても大多數の協力があれば良い事業は成功するということを實證してくれた』

シー『二世諸君が本當によくやつているようだから彼等にすべてを任せたがよい。一世は出る必要はない』

ピー『彼等は何れも優秀な働き手であり、信頼してよい人達である。しかし一世も參加することでよりよい結果をもたらすのは事實[illegible]を心から求めているのだ』

エー『文化會館という名目通りの仕事が出來るかね』

ピー『一世は集會と娯樂機關としてつくり、やがてこれを二、三世に渡したい二世は苦勞を重ねてきた一世が求めている會館をつくり、さらに後世に殘すという尊い精神と會館を通してカナダの文化に貢献しようという大きな理想の下に發足しているが、すでに文化的プログラムは實現している。今や國際的な文化會館となりつつある』

シー『二世は毎日のよう[illegible]あるが、そんなに仕事があるのか』

ピー『理事ばかりでなく婦人達の活動、二世の娘さん達の働きは大きいものだ設備はまだ完成していないので仕事は澤山ある。皆が本當によく働いている。縁の下の力持ちの役割も必要であるから僕もヘルプを續けるつもりだ。君たちも是非協力してほしい』

エー、ピー『いわれるまでもない。みんなが協力しているのを見てヘルプせずにはおられるかね。しつかりやろうではないか』

開館式順

日高副理事長司會、一同オー・カナダ齊唱、高田実牧師の祈禱、萩野理事長挨拶、牛場大使挨拶、田中ジョージ副理事長が首相を紹介、首相により記念盤披露、中村書家作品を首相に贈呈、ゴッド・セーブ・ザ・クイン。それより會館内陳列品の觀覧。全加有名日系書家の楷書のほか生花等もみられる

日本語に就て

サーロー節子

日系文化會館ではこの春十週間にわたる日本語講座を開講し、希望者の能力程度に應じて初級、中級、上級とに分け、阿部、上田兩氏と私とで指導してきました。

私は今迄日本語に接した事のない人、或いは接していても反應の出來ない人達の初級を受持つてきましたが、十六人のクラスの中五人のみが二世で少なからず私の期待を裏切りました。勿論、白人間の日本語への關心興味には喜ぶべきでしようが、同時に二世、三世達の參加があまり香ばしくないのは一体何を物語るものかと案じ、この點再考を必要とするのではないかと思います。

私の生徒さんの中には、白髪の學校の校長先生からオンタリオ州の醫療制度の專門家の醫師であり、法律家であるS方、日本と關係ある銀行、商社の方々、或いは兩親や親戚との意志の交流を計ろうとする二世等々なかなか多彩な顔ぶれです。

ある日、日本語研究の目的を新聞記者に質問されたこの白髪の校長先生はこう答えていました。『カナダと日本とは百年ばかり隣國同志でありながら、あまりにも文化的交流が無さすぎた。カナダ人も目を東洋に向け眞剣に東洋の文化を理解すべき時が來たのだ』[illegible]しながら私は傍で聞いておりました。

さて永い年月をかけて勉強するのならともかく、ただ十週間の講座ですので教授内容のどこに重點をおくかと慎重な考慮を必要としました。ただ單に理由の分らないまま特定の表現を覺えさせるのでは講座が終れば日本語の進歩もそこで止まつてしまいます。しかし多少初期の進歩はおそくともみつちり文法的理解に裏付けられたドリルを組織的に重ねれば、十週間後には丸暗記だけでなく、自分自身で簡單な文章が作れるようになつてきます。幸い日本語教授の權威、長沼氏のテキストを使用し、事實現在既に相當の効果を上げております。正しい勉強方法を身につけておれば講座終了後テキスト付のレコードに頼つて獨學も可能となりますし、またそうしてほしいと願つています。

現在、會館ではまとまつた數のテキストがなく、學ぶ者も、ことに教える者の負担が非常に大きく、これは急速に改善されねばならない問題だと思います。

ともかく、多忙なスケジュールから毎週一晩をさいてトロントの各地から集つてくる老若男女の生徒さんの眞剣な意欲と態度に接する時、日加文化交流の一助たらんとする人達の姿がこの上なく頼もしく誇らしく一教師の目には映るのです。

つかりかげんがひと目でわ
卓上漬物器（大
日本送金は早くて確實な古屋
古屋貿易
FURUYA TRADIN[G]
[illegible] SPADINA AVE. TORON[TO]
PHONE: WA [illegible]

年中味の変
古屋特撰最
チェリー
×米の貯
配達を御
ので、年中
けます

フルヤ夏の観光
▲夏の日本観光團（十三日間
七月十九日バンクーバ
▲ハワイ親善観光團（七日間
八月八日バンクーバー
■詳細は早目に當社へ御照會
フルヤ・ツラベ
（本
FURUYA TRAVEL
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△英文及び和文の折紙の本並びに折
△碁と將棋器具、花札
△百人一首及び兒童用かるた
△日本半紙、原稿用紙、グリーテン
△筆、墨、硯、そろばん、掛書
△日本レコード各種とりそろえてお

日系文化會館開館式に際し

一致協力して

川尻岩一

光輝あるトロント日系文化會館の開館式を迎えるに當つて玆に感想の一端を述べ祝意を表したいと思います。

トロントに於ける日系人間で多年の宿願とされていたホール建設の問題も、社會情勢の好轉と二世の社會的進出と相俟つてこの問題も本格的に計畫が進められる事となり、建築實行委員會が設置されたのが約六年位前の事でしょうか。以来選出された委員諸君の多大の犠牲と献身的奉仕に依つて昨年秋総工費六十万弗の立派な日系文化会館の新築落成を見るに至りました事は日系人の一人として大きな喜びでありますが、殊に一世の身に取つては生きてこの偉業の完成を見る時、感慨無量を禁ずる事が出來ません。

此の歴史的大事業實現のため多年寢食を忘れ一意 [illegible] 理事並びに關係者諸君の勞苦に對して吾々は滿腔の敬意を捧げるものであります。

さて吾々待望の正式開館式も六月七日夕べ、ピアソン首相を主賓に牛場大使又日本から態々飛來される筈の吉澤日加協会々長等の御參列の下に盛大な式典が擧行される事は誠に意義深い事として永久に記念されるべき事でありましょう。

會館落成後日も未だ淺いのに白人方面からも非常な好感を以つて高く評價され、又遠い故國日本の殆んど全國各府縣から多くの寄贈品を送つて戴く等誠に幸先き善いスタートを思わせるものがあります。

吾々當地の在住者としてはこの様な内外各方面からの力強い御援助に對して心から感謝するのは當然の事でありますが、これを機会として更に一般の日系人が同胞共和の大精神を發揮し會館援助に乘り出して貰えるなればこれに越す喜びはありません。

昔から言い古された言葉ではありますが「一本の矢は折れ易く三本の矢は折れ難い」の眞理は何時の時代でも變らない。今後互いに一致協力して維持經營を擧げ、会館建設有終の美を全うし、日系民族の誇りを以つてこれを子孫に傳える事が出來ればと切に念願して止まない次第であります。

センターを表彰

トロント市青年カナダ・クラブはドン・ミルス地方の美化に貢献したという理由で、日系文化會館に表彰狀をこのほど贈呈、ランポート代理市長より萩野理事長に手渡された。

こんごの課題

近藤傳作

われわれ一世の夢に見た文化會館の第一段階が完成して開館式を迎える今日、何よりもまず當事者二世男女諸氏の勇氣と積極性、協力性、いかなる犠牲にも耐える強固な意志と熱意といつたものが指摘さるべきである。彼等の涙ぐましい努力なくして、かくの如く急速な完成は望み得なかつたであろう。

會館問題が市協一世部の [illegible] は一九四八年頃であつたろうか。タモラの野遊會場で賛否投票が行われて、その結果が八十票賛對四票否であつたのを記憶している。當時會館問題の構想は大体二分されていた。目前の必要に迫られた各種會合の會場に當てるという現實的な考え方と現在の文化會館の如くカナダ市民として集團的に國造りに寄與すべきだとする理想主義の主張であつて、後者は現實のみを基調とする計畫に氣乘りうすであり、現實派は夢のような理想主義と厖大な予算に對して不可能に近いとして消極的な賛意を表するに過ぎなかつた。

かかる狀態の下に研究は續けられたのであるが、その當時日系家庭の經濟主權は二世の手に移行しつつあるに鑑み、研究委員は二世中堅層に呼びかける事に專念留意しつつ最後の報告を行つたのである。

引續き組織された獨立委員會は予期以上に二世諸氏の參加を得て俄然活氣を呈し、公認を經た委員會は合理的な組織の下にめざましい活動が開始されたのである。建築資金の一般寄付募集、各種催しによる費用捻出、各方面への外交接觸、建築設計の選定等、彼等の活躍は衆知の事實であるがその裏面に拂われた物心兩面の犠牲がいかに大きかつたかもまた忘れてはならない。

かくて一世は第二線にあつて相談相手、使い走り等後援の役割りを演じつつ今日を待つたのであるが、この日を見ずして先逝された一世諸氏に會館の威容を見せたかつたとグチるのも人間の弱点であろうか。

會館事業の第一段階は完成した。今後に來るものは其の用途と經營である。會館の使命は二元的である。カナダの国造りに文化的寄與を計る一面、次の世代の日系人が自民族の傳統と文化的遺產繼承者としての自覺を促す焦点の役割を果すべきである。今日のプログラムは十年後を予測し成長を期待するものでありたい。この成長と進展を可能ならしめる力は二、三、四世にある。將來日系カナダ人の人造りはカナダの国造りに寄與する事であり、その使命は大きい。

カナダの国家は交響樂團にも比すべく英系がピアノならば佛系はバイオリン、南歐系は管樂、北歐はベース、東洋系は絃樂と各自各様の特質を保ち、しかも国歌行進曲に最善の演技をもたらしている。異民族の同一目標に對する合流がカナダの国体といい得るのである。この喜びの日、日系文化會館が遠き將來にまでカナダ建國に寄與する協力の橋頭堡となることを祈念するものである。

オープニングお祝いして

池田照子

日系人一般から夢物語とされた日系文化會館の完成を見、いよいよ本式の開館式が七日、カナダ首相ピアソン氏、その他關係者を迎えて行われる事となり、日系人で多少にかかわらず寄付された方々に招待狀が發られた。

中堅二世の人達が主になつてここまで進め、一人でも多くの一世の達者なうちに仕上げて喜んで貰いたいと、タイムと勞力を捧げて一生懸命努力されたことは毎度の會合に出席して事情の分つている人には感謝の一語につきるものがあります。

心から應援された人もある代り、相當の嫌味をいつたり、反對した方もありました。ビッグ・アイデアだとか、それ程の財源はできないとか、白人にとけこんでいけば必要はないとか、經營が出來得る筈はないとか等々。それらを我慢して遂にやりとげられ、まつたく大變であつたと心からご苦勞さまとお禮を申しあげます。今後の經營にしてもきつとうまくいくものと信じています。

理事の人達の顔ぶれを見ても何とも頼もしい青年たち。一家の主人、年配も働き盛り、頭の一番シャープな、各方面の秀れた專門家技術家等で、よくもこんなに立派な青年が集まつたもの。おまけに英語はもちろん日本語のわからない人はないのですから感心です。

ミスター・ピアソンといえばカナダ最高ともいう地位の人。オタワからわざわざ日系會館の爲に出張して來られるのですから盛儀の程も思われ、特に一世の方達は是非出席されるように期待しています。

昨年十月二十七日、一世に捧ぐる日から早くも半カ年を經過し、最善をつくし一致協力して室内諸道具、テーブル、チェア、ピアノ、ストーブ、キッチンの戸だな、ドレープと一應はそろい、催し事のたびに食事もでき、白人結婚披露宴にも使われ、色んな方面から利用されています。交渉に當る人達、理事のミセス達毎度同じ顔ぶれの人が默々と勞力奉仕をされて、まつたく頭が下るばかりです。

今年初めて四月二十五日の大バザー。思つただけでも大仕事だと思われたのに皆會館を愛して色んな準備大きな寄付、勞力奉仕で一日で五千ドルもの純益は驚きであります。一人々々は弱くとも結束すればこんなにも大きな結果を得ることができ、惜しまず協力された一般の方に心からお禮を申しあげます。キッチンも特志夫人から必要品が次々と寄付されて大方間に合うまでになりました。大きくは數千ドル、小さくは五ドル、十ドルと心からの貴い多力的精神、[illegible]等が日系會

オープンハウス

日加協會あつせんの日本からの寄贈品第二回五ケース（約二千斤）は五月末到着、開館式に前回分と共に陳列される。なお一般には來る九日、十日、及び十一日の夜八時からオープンハウスとして公開する。開館を祝するダンス会が十二日夜八時から行われる。一人二弗。

館として、愛情
て感謝感激され
日系會館とし
つているのは他
聞きますが、大
府から出費援助
で、民間人の熱
のはトロントだ
とです。カナダ
遠藤領事、代々
使、外務省の人
ナダ協會、あら
らカナダに關係
關心はすばら
もつて色んな方
れたとのことで
各府縣から寄
大變な貴重品が
贈されて一般
でしよう。日
メンバーから
十枚の柔道疊
うです。柔道
碁、將棋、有
新式柚書、書
燈籠、ピョー
花器、茶の湯
ゆる文化に
續々と到着
白人も二
るに必要な
になるでし
に文化會館
びる日のあ
す。アメリ
問される旅
ひ會館を見
多く、珍ら
次とあるよ
ひとりぼつ
江氏が友人
し、貴島、

（三ペ

ニューカナデアン

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購讀料金 半年四弗(前拂) 一年七弗
カナダ・トロント市
ニューカナデアン

野党審議に協力 選擧氣運薄らぐ

【オタワ】野黨が押しつけるのなら、やむなく總選擧に打つて出るより他なかろうとピアソン首相は今週政局について語つたが、其後オタワ議會でピアソン首相が上提議案の審議順位について說明したのに對し各野黨が何れも重要議事の審議進行に協力することを表明したため總選擧の風雲はともかく一時的にも吹き流された觀である。新民主黨のダグラス党主は『国民が欲しない選擧のことよりも、国家が直面する重大問題を一日も早く處理することが我々議員の責務である』と發言した。新国旗案は來週から討議に入ることになるもよう。

訪加の女王が新國旗を宣言

【オタワ】カナダの新国旗がオタワ上下兩議會で可決されたあかつきは、今秋訪加されるエリザベス女王によつて新国旗宣言が行われることになろうとピアソン首相がニューファンランドのスモールウッド首相に電報でうちあけた。女王はニューファンランドのシャロッテタウンおよびケベック・レナイの兩都市を訪問される。

大平外相とラスク長官話合い

【東京時事通信】大平外相は今週の閣議で次のように報告した。

インドを訪問したさい、ラスク米国務長官と東南ア問題について話し合つたが、同長官は北ベトナムがベトコン(共産)に對して作戦や武器その他で援助していることは明らかなので、米国としてはあくまで東南ア全域での共産側の侵略を阻止すると述べていた。

日本の株取引

【晩市】このほど日本の株界を視察して歸国した晩市のトムソン氏は近い將來晩市株式取引所は日本の社債の取引を開始することになろうと今週語つた。一方日本側では規則が変更されない限り、カナダ株の日本における賣買はいまのところ不可能であるとしている。

ソール學生二万が大デモ
大統領の辭職要求を叫んで

【ソール】カン国の朴大統領に辭職を迫る約二万人の學生と市民の一大デモと警官隊が今週ソール市街で衝突し、双方に多數の負傷者を出した。事態の險悪化を恐れて朴大統領はソールに戒嚴令を布いた。警官四百九名とデモ二百名が負傷し、數百名の學生が逮捕されて留置所に放り込まれた。デモは朴大統領にカン国の經濟回復、貧困者救済を要求し、警察国家的な情勢に反對している。

【東京時事通信】林ソウル特派員は三日午後五時半學生デモの生々しい状況を国際電話で次のように傳えてきた。

『ソウル市内は混亂状態に陷つている。約二万名の學生デモ隊と警官が衝突、警官は全く壓倒された形で、學生デモ隊はいま国会議事堂前大統領官邸に向う路上で銃劍をかまえた軍隊と向かい合つている。韓国政府はいつたん戒嚴令の公布を決定したが、バーガー米大使らと協議の結果、公布を見あわせた。しかし市内は軍隊が秩序維持にあたつており、事実上の戒嚴令下にある感じだ。一般市民も次第にデモに加わつている。双方にかなりの死傷者が出たもよう。』

『市民の交換』佛語系英語系
＝カナダ市町長連盟で可決＝

【レジャイナ】當地で行われているカナダ市町長連盟大会はカナダ百年祭事業の一つとして、国内の佛系カナダ市民が多く住んでいる都市と、ほとんど住んでいない都市の市民交換を可決した。この計畫は国内百五十都町が予與するもので、たとえばビーシー州のある町から一團の市民がケベック州のある町に一時的に住み込み、その人情習慣を學び一方佛系カナダ人はビーシー州のその町に住み移つて同様を學びとるというもの。佛系カナダ人はケベック州のみならず、相當數がニューブランズウイック、オンタリオおよびマニトバ各州にも居住している。このアイデアはすでに數都市間で実施されているが、一九六七年の百年祭に全国的に実施しようというものである。

カナダ國内の貧困者
一部がためにつくる

【ハミルトン】カナダに貧困が存在しているか、ということについてウエスタン大學のジョン・マデン教授は『社會事業家や厚生機關はカナダに貧乏人をつくり、自分らの仕事をふやしているのである。社會厚生(リリーフまたはペンション)は貧乏人をいつまでもふみ止めているにすぎない』と述べた。

△マデン教授は當市で三日間行われたカナダ社会厚生会議で演説したもので、米国では年收三千弗以下は貧困者とされているが、カナダ人の年收程度は米国より三〇%も低いので、まず二千弗とすれば、都會に住むカナダ人の僅か一三%がこの組に入るにすぎないと同教授は發表している。

△そうみればこの程度の貧困者はカナダ国家が十分に面倒をみるべきであるとし、カナダから貧困者を少くする短期的解決方法は、(一)國家病氣保險の実施(二)インデアン・リザーブの全面廢止(三)經濟貧困地域より移動する援助等をあげている。

日本の各大學教員スト

【東京】『ふとつたブタとなるよりも、やせたソクラテスになれ』―大河内東大學長はこの春、卒業生を送る言葉にこう書いて話題をよんだ。だが、最近、あちこちの"やせたソクラテス"の庭―大學、先生たちの給料値上げの闘争がくりひろげられている。優秀な先生や助手たちが、民間會社や外国の国立大學へどんどん流出、助手のなり手も減る一方。『このままでは、大學の使命がはたせなくなる』というのが"ソクラテス"氏らの決起の叫びだ。

△去る四月には慶應大學の教職員組合が二五%(平均九千圓)のベースアップを要求してストをおこし、一五%を要求して闘争中だつた早稲田大學教員組合も慶應ストに支援參加した。また先日は法政大學教職組合が一五%プラス三千圓(平均九千圓)をかかげて四時間の時限ストなど、ハチ巻姿で學生の登校を阻止、旗をふつて要求実現への意氣ごみをみせた。

米國と經濟的合併はカナダ人の過半贊成

○…カナダの有力雑誌マクレーンズ六月號は、カナダ人の回答者中二九%が米国とカナダの政治結婚に贊成しているとの記事をかかげている。このうち一二%は強く合体に贊成で一七%はそうすればよかろう程度。

○…米加合併贊成者の内譯をみると、年收四千弗以下が全体の八三%。高校出が三〇%、小學卒が四二%、大學卒が二〇%(八%は無學ということになる)米加間の政治的合併にカナダ人の大部分は反對であるが、經濟的な合併に贊成する者が六五%、反對はわずか二五%である。

○…これは米国と經濟的に合併すればカナダの生活水準はもとより給料なども今よりより多く貰えると考える者が多く、しかし政治的に合併することはカナダを失うことになるとして強く反對している。

保守黨主失言取り消し

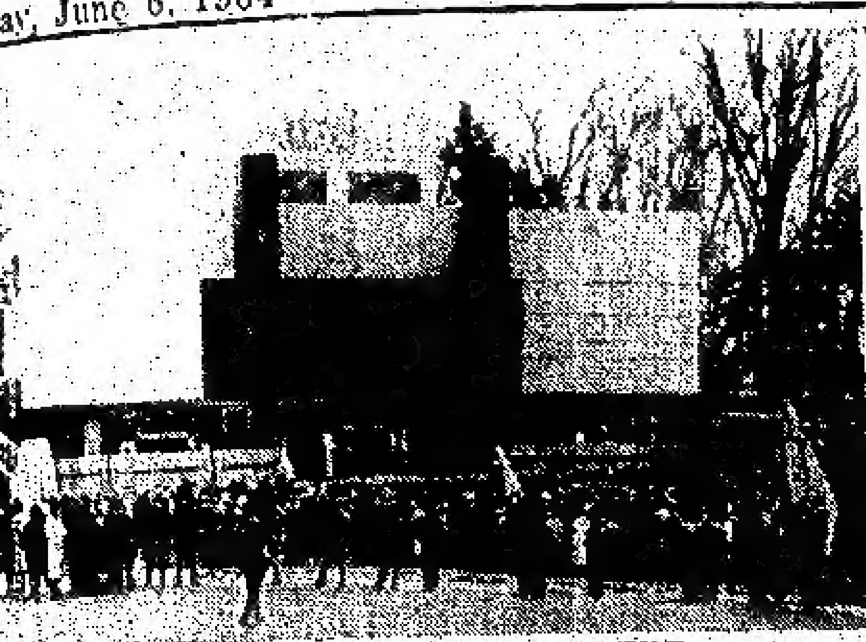
【オタワ】先日トロントの選擧區で政治演説を行つたディフェンベーカー保守黨主が述べた内容について、オタワ議會の少數各野黨議員から散々攻撃され、マクノートン下院議長にも迫られてデ氏が結局『失言取り消し』という始末になつた。『ピアソン首相は第三黨の支持をうけることを豫期して新国旗案を提出したが、国旗よりも増俸をうけたことで少數黨は與黨政府を支持するのである』と語つた。この言辭をとらえてダグラス新民主黨主はじめトムソン、カウエット兩社信黨主らが『議員を愚ろうするものである。この言辭を取り消すか謝罪すべきだ』とせめよせた。議長もこれを認めてデ氏に『取消しか謝罪を要求する』というのに對し、デ氏は『潔よく議長の希望をいれ、取り消す』ということになつた。

魚族保護に日本は協力

【東京時事通信】池田首相は三日の參院本会議で矢山有作氏(社)が『米国のいわゆる大陸ダナ法制定と日本漁船の操業について質したのに對し次のように答えた。(一)近年各国は漁業管轄權を一方的に設定する傾向が強いが、日本は公海自由の原則をもとに魚族保存などの面で各国と協力しつつ日本漁業の操業を確保していきたい。(一)日米加漁業條約は不平等なので、抑止原則を撤廢して平等な條約になるよう交渉しているが、日本の正當な主張は實現するものと考えている。

展望乗客車 シーエヌが購入

【モントリオール】シーエヌ鐵道は乗客の要求に應じ、十台のグラス張り天井の乗客ラウンジー・カーを手に入れた。このうちの六つは『スカイビユウ・カー』でモ市・ハリファクス間の定時列車に使う。あとの四つは『シネラメック』と稱する二段カーでガラス張り天井のアーチで座席六八。下のラウンジには輕食、リフレシメント施設のものとなつている。



ISSEI DEDICATION DAY AT CENTRE

sei's Look . . . .

e weight of his burden. ea was a crude one, but nciple of "The Wheel" was nevertheless, and to-day, nds of years later our ation runs on wheels.

t twenty years ago, an ept into the discussion at ting of the Isseibu, a divi- n the Japanese Canadian s' Association, to estab- permanent meeting place. roposal was called "Centre " and it continued for l years. In retrospect of years, two most signifi- features come to mind even at early stage. The name ural Centre" was mention- d the ultimate cost of the ruction was considered d four hundred thousand s.

most Issei members, the date establishment of a ng place and recreation e was foremost in their ing. While to some of us, dea behind "Centre Project" of the utmost importance. diately after the war, the of Canada was on the rise nation was being built, po- lly, socially, economically the world stage. In those s we were granted full citi- hip, which for all intents purposes, made us Cana- s.

he majority of the Issei liv- and worked in Canada for e to half a century and ched the country grow from colonial status into a na- hood. But, in spite of our rts to convince ourselves others, of being Canadians, somehow seemed to be look- in from the outside. The rea- n for this segregated feeling y have been due to our birth, r appearances, our childhood ning, or the attitude of other adians. Whatever the cause y have been, this feeling was ng. Such feelings may seem ange to many Nisei who e now better integrated into adian society.

So this was the theme which "The Centre Project" as discussed and studied. Then e idea of "Belonging Through icipation" occured to us. It y be said we have contribut- in a way to the development

(Continued from page one)

of the country in fishing, lumbering, farming, commerce and professions. But very little concentrated effort was made to express our fervent desire to participate, except perhaps in organizing the Camp Mill Laborer Union and the J.C.C.A.

"Belonging, Through Participation" became our guiding idea, and "The Cultural Centre" was the channel, the instrument, to carry this idea through.

Canada is like a symphony orchestra whose participants are of many national origins, each retaining their own characteristics, but contributing their best to the concert of progress. "The Cultural Centre" then, is our instrument to realize our nature and heritage and to play our part in this great Canadian symphony.

Such was the idea behind this project. But it was not until a new committee was formed, with a majority of mature Nisei business men, women and professionals taking over the task, that the project gained its momentum. The committee was changed to a corporate body and directors elected. The task was divided among sub-committees to handle finances, planning, public relations and future programmes. The fund drive was started, special projects planned and carried out, and in less time then we Issei ever dreamed of, the building was completed. The result was indeed amazing.

Behind all these activities, we Japanese-Canadians should always remember those hundreds of Nisei men and women who sacrificed their time, energy and resources to make the dreams of many Issei come true. Their courage, initiative, enthusiasm, persistence and resourcefulness are something of a wonder.

As long as this living force persists, the future of our Cultural Centre promises unlimited growth and expansion. And the second, the third and fourth generations ad infinitum will be the ones to carry it through.

We Issei can now sit back and rest, secure in thoughts that the future of Japanese Canadians are in good hands. It is wonderful to have sons and daughters who can do things a whole lot better than we ever could.

J. C. Centre Language Classes

By SETSUKO THURLOW

The spring course in conversational Japanese provided by the Japanese Canadian Cultural Centre is drawing to a close. The three groups were organized according to the members' proficiency in Japanese with Professor Ueda of the University of Toronto teaching the senior group, Mr. Abe the intermediates, and I the beginners.

These beginners had no previous contact with the Japanese language, or, if they had been exposed to it, they were unable to respond in Japanese. Contrary to my expectations, only five of the sixteen members of the class were of Japanese descent. It was gratifying to me to find so much interest among Caucasian Canadians but I was puzzled at the comparatively small amount of participation by the Nisei and Sansei.

My group of beginners included a wide variety of backgrounds. There was a white-haired school principal, a doctor-lawyer who was concerned with the legal aspect of medicine, bankers, business people, an Occidental married to a Nisei who wanted to be able to communicate with his in-laws, and Nisei who wanted to know something of the language of their parents. When the principal was asked by a reporter why he was studying Japanese, I overheard him reply that Canada and Japan had been neighbours for over a hundred years with very little cultural exchange, and it was high time that Canadians began to learn about their neighbours across the Pacific. I felt this was well said because in this statement lies the whole purpose of the Centre.

For this brief ten-week course for beginners, I had to decide where to put the emphasis on my teaching. One way was to have the students memorize certain common conversational expressions, but I decided that with this procedure their progress would be likely to stop as soon as the course was finished. Rather it would be better to have drill based on grammatical explanation so that they would know what they were doing and be able to work on their own later. Fortunately, an excellent textbook, "Practical Japanese" by Mori and Naganuma, was available. I hope that with proper study methods the students can continue to use this text, with the accompanying records, and proceed with their study of Japanese after the introduction they have received at the Centre.

Since this was the first time the course has been offered by the Centre, we encountered some difficulties, especially in the lack of textbooks. This was inconvenient for the students, but even more so for the teachers who had to do extra preparation. I feel strongly that this situation should be remedied before the next term begins. After all, it is all the activities of the Centre contributing to cultural exchange which give meaning and purpose to the fine building that many have sacrificed to build, and the program offered by the Centre should be the best possible. I have been greatly impressed by these students of mine who made time in their full schedules to increase their knowledge and understanding of Japan. It was a privilege for me to work with them and all of us who believe in the importance of deeper and better relationships between Canada and Japan can take much encouragement from the enthusiasm of people such as these.

Centre Activity

Cultural Centre Open House . . . . .

TORONTO. — One June 9, 10, and 11, the J.C. Cultural Centre will hold on Open House from 8:00 to 10:00 p.m.

On display will be the gifts from Japan, Nisei art, and a Pictorial History of the Japanese Canadians.

Everyone is urged to attend.

J.C.C. Centre

Sansei Talent Night . . . . .

TORONTO: — The Japanese Canadian Cultural Centre will present a "Sansei Talent Night" at the building on Saturday, June 27th.

All those parents of children with such talents as singing, dancing, etc. are urged to contact the Centre as soon as possible.

All entries for "Sansei, Talent Night" are now being accepted.

J.C.C. Centre

Official Opening Dance . . . . .

TORONTO. — The Japanese Canadian Cultural Centre will celebrate its official opening with a dance on Friday, June 12th in the main auditorium.

Called the "Official Opening Dance", it will begin at 8:00 p.m. and continue until 12:00 p.m. Cost is $2.00 per head.

Everyone is welcome to attend. Come to enjoy yourself and support the Centre at the same time.

J.C.C. Centre

Reception For Seijiro Yoshizawa . . . .

TORONTO. — A reception and dinner for Mr. Seijiro Yoshizawa, the President of the Canada-Japan Society, will be held at the J.C. Cultural Centre, 123 Wynford Drive on Monday, June 8th.

A nominal charge of $3.50 per person for all those attending the dinner and reception.

Everyone is urged to attend this reception for a most worthy gentleman.

J.C.C. Centre

Japan Tour Bingo . . . . .

TORONTO. — BINGO! Yes it's bingo night at the J.C. Centre, 123 Wynford Dr., on Friday evening, June 26th.

To help raise funds for the Japanese Hockey League All-Star's planned tour of Japan this fall, the Canadian-Japanese Athletic Association will sponsor a "Bingo Nite" at the Centre.

There will be prizes galore, with a giant $200 jackpot to top off the evening. So why not bring out the whole family for an evening of fun and bingo. Who knows, you might go home $200 richer. What's more you'll be assisting the efforts of an all-J.C. hockey team to tour Japan this fall.

C.J.A.A.

Centre Wins Beautification Award . . . .

TORONTO. — The Japanese Canadian Cultural Centre has received an award "for outstanding service in the beautification of Toronto." The award comes as part of the 12th Annual Beautify Toronto Campaign sponsored by the Young Men's Canadian Club of Toronto and supported by the City of Toronto.

At a reception held at the Four Seasons Hotel on May 28, Acting Mayor Allan A. Lamport presented the award to the Centre for bringing to the Don Mills area and Metropolitan Toronto, a building combining beauty and dignity, adding a great deal to the community. President Sam Hagino accepted the certificate on behalf of the Centre.

Other institutions and individuals also received awards for their contributions to the beauty of the community.

J.C.C. Centre

"Chushingura" Centre Film Society Choice . . . .

TORONTO. — Tickets for the Japanese Cultural Centre Film Society's showing of "Chushingura" at the New Yorker Theatre on Sunday, June 14th at 2:30, 6:00, and 9:00 p.m. are selling as fast as sushi at J.C. bazaars.

This film is being especially imported for this one showing by the Film Society. It is a completely new version released late in 1962.

For over 200 years, no other story captured the hearts and imagination of the Japanese people more than "Chushingura" — the Ako vendetta, which is backed by historical facts and is an unparalleled example of the true samurai spirit.

This movie depicts the tradition of Bushido or the Code of the Samurai which encompassed loyalty, courage, sincerity, and the readiness to die for one's honour or for one's lord. It is a story that gives a deeper insight into the traditional Kabuki and the moral of the Japanese people.

Tickets are still available at the Centre office, 123 Wynford Drive, Don Mills. But hurry. They are not expected to last much longer.

J.C.C. Centre

Sam Hagino . . . . .

Continued from page 1

... and for their loyal support which made this cultural centre possible.

Financial assistance and personal sacrifice by so many cannot be forgotten. But when one sees a building of such excellence and ... the belief that everyone has in the purpose and aims of the Centre and its programs is fully justified.

We can be justly proud of our contribution to Canada when we consider that a relatively small number of individuals — some ... Japanese Canadians — have undertaken the tremendous task of building a $600,000 cultural centre. But the very fact that the ... was a formidable one ensured that the end result would ... the achievement of an unselfish work truly for the benefit of Canada and all Canadians.

Struggle and achievement have been, after all, part of the ... of Japanese Canadian life since the earliest times of immigration to Canada in the late 19th Century.

Edward Ide . . . .

(Continued from Page One)

... we will have the distinct honour of the Right Honourable Lester B. Pearson, Prime Minister of Canada to officially and formally open the Japanese Canadian Cultural Centre. His Excellency, ... the Japanese Ambassador to Canada, and Mr. S. ..., the President of the Japan-Canada Society, will be among the distinguished and honoured guests.

The ... and faith in the future of Canada shown by the Japanese Canadians during the trying years of the evacuation enabled ... to overcome many hardships. I believe with this same spirit, ... participation and contribution, the Japanese Canadian Cultural Centre will grow in stature, a contribution in which we as Canadians can look upon with pride.

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Moriyama.... Continued from P. 1

CENTRE'S FOYER

vent my tension, for the burden of responsibility was heavy on my shoulders. The Board members, however, had a happy faculty of not losing the basic aim and overcame many problems which would have obstructed others. The attitude of, "What one keeps, one always loses; what one gives, one always keeps", was inspiring. The Board and the committees have not been given sufficient credit and applause. Without them the Centre would not exist.

As an architect, the solving of the physical requirements within the budget was not the greatest problem. The problem was to create a significant and meaningful architecture that, not only works well, but stirs the blood and brings forth, what I feel are the latent talent and creativity in the youth and those who actively or passively participate in the functioning of the Centre. It has to express the hopes and aspirations of present and future Nisei; to make them proud of their strong cultural heritage, yet revere their life in Canada; to be well-mannered in its relationship with nature and neighbours, to be strong and vital to express love of life. (If the reader is interested in the elaboration of architectural thought, obtain a reprint of the March issue of the Canadian Architect from the Centre.) I thank God that the Board allowed us to carry out the project in the spirit it was conceived and designed.

However, it must be remembered that the completion of the building is only the beginning. The Centre has only taken its first breath of life. It has the word 'Cultural' in its name, implying good taste, creativity, giving and civic mindedness. It must live up to its name in every action and detail, else its name is meaningless. Its qualitative development and contribution are the heavy responsibilities of the Board and the management. No doubt, when the History of the Japanese Canadian in Canada is completed by the National J.C.C.A., it will add to the backbone of intent of the Centre.

Yet in the final analysis, the responsibility lies with every member of the Community. The potential importance of this Centre should not be taken lightly. It is beginning to have international significance; it can have a place in Canadian History. The fact that the Prime Minister of Canada has accepted the invitation and is participating in the opening ceremony is significant proof.

In the noble work of social and cultural amelioration and uplift, our heritage and knowledge is not a gift; it is a challenge. It is a test of our human character. Our is a security conscious generation. Nations and individuals are living on the defensive and in indifference. Defensive and indifferent moods never develop creativity and never contribute to progress and the art of living. The ideals and the concept of the Japanese Canadian Cultural Centre are unique. With the completion of the building, the Community has struck its first conquering blow. Let us not follow others, but lead.

Aspect of Centre Landscaping .....

The Inward Beauty

By GEORGE TANAKA
(Vice-President J.C.C. Centre)

Seldom is the broad sweep of the Canadian landscape confined. Only perhaps in the British Columbia Rockies and Coastal Range and the lesser Eastern Range, is the horizon foreshortened by the mountain ridges. To traverse this land is a great journey in days by train. Even by plane, the land extends, as when flying by pre-dawn night over the vast prairies and to see from the plane the red glow of the emerging sun in the eastern element, is to understand the great geography of our land.

This is the essential character difference between the Canadian landscape and the landscape of Japan. Yet between these differences, the enjoining quality is in the nature of the materials of landscape and man.

It would not first seem possible, for example, that a Canadian farmer who surely loves the great vastness of the prairie land, to feel at ease in the prairie, for space can be unrelenting in its vastness where there is no relaxation for man. Yet such a man can feel the intimate prairie about him, for he has achieved an appreciation of the horizon enclosing the prairie about him. This, to my mind, is to achieve the sense of an "inward beauty", for it is of the spirit.

The landscaping of the grounds of the Japanese Canadian Cultural Centre is at once both simple to accomplish upon viewing the obvious, and difficult to accomplish when the looker is to search for the inward beauty, the spirit of this earth which supports trees of nature, water of nature and slopes of nature. For the site retains much of nature in its natural form to which enjoins the architecture of the Centre building.

The people who give life to the Centre structure, must give expression to the landscape as they give life to it. And while we, the people, are Canadian, the Japanese ancestral background is the guide to enrichment which must find expression in some interpretation that holds true inward beauty.

In this kinship, of being Canadian and being of Japanese ancestral background, is where the spirit must lead the thinking for a concept in the design of landscape for the Centre. It is true that the earth spirit of Japan cannot be moved to Canada. For this would be a fundamental mistake of innovation. Respect of the spirit demands this attention. And love of this inward beauty of Japan would ask of it. Such is the simplicity and difficulty of this important aspect of undertaking. Thus the heart of design must be translated by line, idea, theme and form. The treatment of space in all its aspects must be considered for they are not simply "grounds". The architecture holds force yet is akin to its natural-setting landscape.

The "forms" in landscape are the visual aspects of design, the shapes and structure of design, the external appearances within intrinsic character.

"Scale" is an important factor in design, the relative sizes or mass to each other within the "whole" or greater dimension, and in which the human person is a factor.

The character and nature of materials must take an inherent part in landscape design: the quality and ecology of plant material, their form, texture and colour; the use of monolithic material in paving; the use of natural rock with an appreciation of axial dimension, strata, outcrop, stone and pebbles; a true understanding of water in its delightful qualities; the earth material itself which is shaped and formed.

The handling of space, the handling of form, the handling of materials — all contribute to the work of this landscape design and search for an inward beauty for the Centre landscape.

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Female Help Wanted

COUNTER [illegible] Part time or steady [illegible] ronto).

Male Help Wanted

ONE TRUCK driver and a [illegible] er's helpers needed immediately [illegible] wages. Phone [illegible] Mr. Heiko.

DRAFTSMAN. [illegible] opportunity to [illegible] gineer's office [illegible] 787-0141 [illegible] ronto [illegible]

SHERATON [illegible] smart Japanese [illegible] terial, to work [illegible] and interpreter in our hotel in [illegible] Falls. This will be a summer [illegible] for the right man [illegible] Year-round employment [illegible] terview apply in person to the Personnel Manager of the King Edward Hotel, Toronto. No Phone Calls Please!

Domestic Help Wanted

MOTHER'S Helper for the summer [illegible] liable girl. [illegible]

Property for Sale

AT Deurfeo Beach [illegible] wooded lots [illegible] beach, 6 miles [illegible] on Concession [illegible] Phone 363-9277 [illegible]

Give Blood
CALL YOUR RED CROSS

Official Opening ..... (Cont. From Page 1)

names have long been forgotten and whose dust today is carried on the wind. They are the lonely bachelors who drifted through the lumber camps tackling the big Douglas Firs, and who swore, fought, drank, and laned away their season's sweat.

And don't forget those who with great humility sold fruit on cold city streets, or those organized unions to fight for living wages, or those who built sturdy boats for the fishing fleets, or those who organized sports such as Judo, or those who hunted and trapped for furs from lonely mountain shacks, or those who died as broke as they always were after a lifetime of prospecting, or all those wonderful Issei mothers, who went out for housework, raised a family, kept pappa happy, budgeted, and still had the cleanest little homes on the block.

Yes, many will not be attending. But we will feel their presence each time we look around us and see a new generation prosperous, working in every field of endeavor, and completely assimilated as respected citizens.

Out of their struggle, out of their tears, out of their [illegible], out of their courage, and out of their humility and unvanquishable spirit, we have reaped a richer, easier life today. It is only right that we, in turn, leave our future generations with an equal legacy.

Let us hope that this new Centre is only a beginning in that direction.

After the official ceremonies there will be a tour of the building with displays of recent gifts from nearly every prefecture in Japan, a pictorial history of the Japanese Canadians, and a showing of Nisei art by Kazuo Nakamura, Roy Kiyooka, Harry Kiyooka, Shizue Takashima, Betty Mochizuki, Stanley Shikatani, Sunao Urata and Miyoko Nishimura.

Mr. Harry Kumano and his children's choir will entertain.

In order to accommodate the expected 500 to 1000 cars, arrangements have been made to use the Imperial Oil Company's parking lot. A shuttle service will be run between the Esso lot and the Centre. Four members of the Metropolitan Toronto Police will be assigned to control traffic.

All services — ushers, [illegible] [illegible], tour guides, traffic marshals, photographers, press [illegible] will be [illegible]. All elderly Issei will be given seats. Please bring them out.

Future Role Of The Centre ..... (Cont. From Page 1)

our world of rapid travel and instantaneous communication, our relationships in both national and international affairs will cross cultures and an outlook to suffice will need to be multicultural.

The desire for our national identity to be symbolized by a flag and anthem, and a serious examination of our language and cultural composition, does not conflict with a multicultural outlook.

For only as we know our total population as we really are and reach our decisions accordingly, can we build true confidence and trust, resolve our problems and grow as a nation. On the other hand, should the Royal Commission adhere rigidly to the assumption implied in its title of two languages and cultures only, or two solitudes, its findings will likely prove inadequate.

The composition of the Canadian population must be recognized for what it is. Peoples from many lands, with different ways of life which are modified substantially at times in the transplanting, and their native-born children are adding new vigor and richness to the life of our communities. While it may be the habit of many old-line Canadians to live in cultural isolation ignoring all others or expending their energies on devices to reinforce the dominant cultures, Canada has a multicultural base, and available to her peoples is the heritage of the total world's languages, literature, arts and crafts.

With these thoughts in mind, the new Canadian flag may be considered particularly appropriate. Without benefit of heraldry, for us the white background represents the nation, the three maple leaves stand for the British, French and "others" with stems growing from a common branch, and the blue borders are a constant reminder not only that Canada extends from sea to sea but her peoples come from the lands beyond oceans.

This is also an age of experimentation, innovation and rapid change. The introduction of each new element into community or national life often produces a chain of qualitative changes in the whole. The opening of the Cultural Centre at this propitious time by the Prime Minister marks a change in national and Japanese Canadian attitudes which has been in process for some 20 years since we were ordered out of our homes and communities. But the present event, with all its intrinsic significance, will have greater meaning for us and be symbolic of a much more joyous reconciliation if it should serve to confirm the acceptance of our nation's multicultural base and recognize the vital contributions to the development of our community and national life by our many peoples and cultures.

It is agreed that we are a nation still in the building, that communication barriers exist between social classes and cultures, that animosities at times are as intense as the bonds that unite us, that loyalties often are ill-defined and dispersed, that shifting mobility defeats community and national unity finds only occasional expression. However, as economic development is reflected in new and enlarged business organizations, our human, social and political growth will find expression in new organizations and institutions. But this will happen only if individuals and groups in our various communities will meet, expand their minds, exercise their imaginations, try new modes of living, patterns of behavior and forms of organization. New facilities also are needed to meet the new needs.

The Cultural Centre itself is an experiment and innovation in the community life of Metropolitan Toronto. It is a place for people to meet and learn new skills and forms of behavior. Although individual interest and satisfaction may be the primary motivations, as participants and programs develop, there will be the need to become more consciously involved in larger problems.

It is hoped the experimental innovative spirit will be encouraged, and individuals and groups will meet to study and make honest attempts to find new ways to cope with individual and social problems, and create new forms of community organization in order that we might achieve our goals.

Given the opportunity, the investment of time and skilled personnel, the programs of the Centre can be of [illegible] importance to a nation which is re-examining its foundations. [illegible] following its present [illegible] tions and expanding [illegible] the Centre can serve as a [illegible] source, in a limited but [illegible] meaningful way, where [illegible] modes of social [illegible] contact and interaction [illegible] tiated, where new [illegible] are established, and [illegible] are released to propel [illegible] steps forward on the [illegible] be community and national [illegible]